ITS CHARACTER, PHILOSOPHY, AND HISTORY IN THE

It would be a matter of no small difficulty to find out the precise date when Congregationalism began its existence. Lord King is said to have ascertained that the primitive churches were Congregational; but the most we could ever learn from his lordship's lucubrations is, that they were in the habit of che ing their own ministers, and therefore could not have been the most primitive. Still, it is allowed that we meet with traces of the Congregational principle very early in history; and the present race of Independents are looked upon as descended from an ancient and respectable organization.

It is not true, as many seem to think, that Congregationalism originated with the Puritans of England. This was only a third or still later edition of it; the thing itself existed long before, and there was a revival of Independency, as truly as there was a revival of letters, under the fostering genius of the Reformation. As early as the reign of Queen Mary, churches are known to have been formed in England on the congregational principle. In the native town of the writer of this retrospect, is still a Congregational church, from which, (in Mary's reign, of course,) a martyr was taken, and burned in the city of Coventry. Tradition still hands down the dreadful particulars. And the descendants of the martyr, who are still among the most important members of said church, are most decided Congregationalists, and not only Protestants against Rome, but Protestors against the Church of England, and haters of prelacy in every shape and form. It is foolishness to burn men, for their spirits come again; and if even the church of Rome could only put her hand to her heart, and say before God, that she had never killed a saint. and had never put gunpowder under the king, she would be considered a highly respectable old lady, and a fit wife for the Archbishop of Canterbury.

A late writer on churches and sects, tells us that the first Congregational church which can be traced, with any degree of accuracy, was in 1583. But this must be a very great mistake. The fact is that the Congregationalists, under the reign of Mary, met and held their worship in the night; not always in the same place, but in places agreed upon from time to time. And thus they continued their religious rites, till it should please God to take that she head of the church to himself, or let the devil have her. We have no certain knewledge of the way in which she was disposed of, and therefore can only guess-a privilege which is allowed to Yankees all over the world. If Congregational churches were unknown in this reign, it was not because they did not exist; but because this more than she Haynau, instead of sending them to another world in a mild and comfortable manner, as the Spaniards despatched their old and tried friend, Lopez; instead of flogging the women, and making the children stand on a stool for their heresy, jure divino, burnt them alive.

A Congregational church was founded in 1583, in the city of London, by one Brown, a puritan of warm affections, and a zealous opposer of both Presbyterianism and prelacy. But even this was a step before the times. The church was broken up, and the leader fled to Holland, with many of his followers, where he died in a state of apostacy, the not uncommon subsequent of extraordinary religious excitement, or outbursts of animal feeling, which spreads itself, and is succeeded, as the doctors say,

by a corresponding reaction.

The person said to have been the founder of Congregationalism in America, is a Mr. Robinson, who had been a Puritan Divine in England; and on the passing of a law in 1604, by which all ministers, with their flocks, were required to conform to the liturgy of the Established Church, on pain of imprisonment and banishment, was first imprisoned, and afterwards sought refuge in Holland, and formed a church in the city of Leyden, consisting chiefly of refugees like himself Amongst these were some who afterwards became distinguished settlers in the wilderness of New England. A patent being obtained in 1619, a part of this congregation sailed for America, and finally landed on

the celebrated Plymouth rock. These are generally called pilgrims, and the emigration a pilgrimage. Their motives, never less, are believed by many not to have been so purely spiritual as has generally been represented Instead of a religious pilgrimage, it has been thought to be a money pilgrimage, or a pilgrimpilgrimage is often rather curiously employed. Bishop Hughes made a pilgrimage to Rome lately: but it was a pilgrimage to get a new hat. And if we can judge by the toasts that were drank, and the vast amount of birds and all sorts of good things you can think of, that were spitted and cooked, at every place where the pilgrim went (and, like Israel in the wilderness, he appears to have been led round about,) we should think that without any exception, this was the most comfortable pilgrimage ever made by man. And at Rome the people were so well behaved, that the Bishop candidly told them their faith was spoken of throughout the whole world. We do not pretend to know the motives of our American pilgrims, of course, that the simple fact of their contriving to do without a minister for some years, and putting up with the ministrations of a lay elder, who could not administer the sacraments for want of ordina tion, when, according to their own principles, they might have ordained him the mselves, does not look as if they were very particular about sacraments at all events. Ordinations, conferred by the hands of laymen, were not uncommon, and were sometimes so performed even when ordained ministers were present. We do not know whether they paid the elder for his services, or whether they went to work more economically, and helped him a little at the getting in of his harvest. At all events they could not have thought much of ordination. But they were Puritans, and had been persecuted by the church at home, and as the tendency of the English church is to magnify the clerical office and keep the clergy a distinct body from the laity, the Puritans might have run into the opposite extreme of lowering the consequence of ordination, and, as a set off against apostolical succession, of allowing it to

be performed in some cases by lay hands. Hore we see, at least, the kind of stuff our New England Puritans were made of. They were me who loved liberty-men who would resist, did resist and taught others to resist, every kind and degree of despotism, both civil and ecclesiastical, and parti-cularly the latter, from which they had suffered As the church of England was precise on the efficacy of sacraments, they took a step the other way-or dained men themselves, haptized men themselves, preached themselves. They were independentthey were off-hand men-they dispised the ceremony and much circumstance that attended the English establishment. They were men who valued everything according to its use. "Of what use is it?" is still the question of a genuine New Englander. Antiquity went for nothing. They despised the government by the church of bishops, and ran right off into a spiritual democracy, which insensibly became the order of the day on other subjects. Everything in the church was decided by vote of the whole, or by committee of the whole house. The time principle was carried into politics. So far as their influence extended, they infused this element into the mance, where it leavened to a very great extent the subsister. e of society.

In 1629 two ordained ministive came from England, who had received orders in the national church. These were immediately located. Churches were planted at Plymouth, Salem, Charlestown, Duxbury, and other places, and soon spread over the whele of New England. About 1635 all the congregational churches consented to a plan of union, by which, like so many young republics in a general federation, they greatly strengthened the congregational interest.

In the government of this church, notwithstand ing the democracy of each of these little esclesiastical republics taken singly, we nevertheless see traces of the representative system We might call it a representative democracy. The churches severally were democratic and independent, each having, within itself, the elements of supreme power over its members; and all questions of discipline or law were settled as they are now, by vote of the members, as an independent democracy. But for purposes of general good, ecclesiastical councils and associations are held, consisting of a pastor and elder, as representatives from every church within a certain district. These correspond very nearly to the Presbyteries of the Presbyterian Church. True, the decision of these associations is said to be advisory only, but, what went with those who would not be advised? They were unfellowshipped. It becomes a question how we are to account for this Presbyterian caste, in the Congregations Church? Yet it is easy. The Presbyterian and Independents were two wings of one great armythey were both originally Puritans, who, beginning to differ in ecclesiasticals, divided into two great branches, which originally held the same church order, and differed only as to the need of standing courts of authoritative review and control. The Independents of the Westminster Assembly, and the Commonwealth, were the real prototypes and representatives of the Presbyterians of the present day. The New England Puritan originally was, in substance, a Presbyterian. Carlyle tells us that the Puritanism of Scotland became that of England and New England. In every question of a political bearing, we regard the Puritans as the ancestors equally of the Presbyterians and Independents, "between whom," says Mr. Junkin, "as they were found among the colonists of New Eng-land, and the Southern States, there was but little difference and no separation." No wonder, then, that traces of Presbyterianism should be found among the Congregationalists. This was the reason that, before the revolution, the discontented in New England recommended a union of the Presbyterian and Congregational interests throughout the colonies. This no doubt was one thing which helped the impression that the chief glory of originating, advancing, and developing

the constitutional principles of liberty be longs to the Congregationalists, and not to the Presbyterians, whereas the Puritans that came over here were Presbyterians in substance, or differed from them but slightly. And none can question the influence of Puritanism in fashiening those elements of republican government which gave origin to the commonwealth, to the revolution, to these United States, and to the rapidly extending measures of reform which are now preparing to shake down despots, to overturn every kind of tyranny, political, civil, or ecclesiastical; to convulse all Europe to its centre, and introduce a new era of liberty, equality, harmony, and consequent prosperity, in the history of the world. All may be traced to the spirit of discussion and free inquiry, which existed in the mind of the Puritan (so insignificant that churchmen laughed at him), and nerved by the genius of the New Testament, burst the fetters of power, bigotry, and oppression; and in spite of them all, gave birth to a representative republic. The commonwealth, under Cromwell, tended to give a more independent or democratic caste to the Puritans, who were originally Presbyterian; and up to the time of the revolution, when the consti-tution of a republic was formally and forcibly crushed by the Independents, maintained their Presbyterian character. If the Parliament had been left free, England would have been a thorough going republic; but Cromwell said, " Take away that bauble, (the mace) you are no longer a parlia ment." The Presbyterian Parliament was overawed and dispersed by an army of independents, and the constitution of a republic snatched away from the hands of the members when they were jus about to adopt it. "Had Presbyterianism obtained the ascendancy," says Mr. Junkin, "in the English mind-had it stamped its system of a regular and well balanced commonwealth, England, and not America, had won the glory of having first solved the problem of national self-government.

Cromwell, as we have intimated, corrupted the original Puritan. Still, as we had him in America he answered the purpose. Notwithstanding the democracy of his Congregational votes, he had in him something of the representative system; and it is certain that he fought well through the whole revolutionary war. The New England Puritan was the first to perceive that taxation and representation were inseparable. The New England Puritan threw the tea, with a tax on it, into the sea. The New England Puritan took pretty active measures about the stamp act. Being at least three quarters of a Presbyterian, he derived his ideas of representation from his religious system, and so impressed himself on the constitution that we see him now. His democracy and independence in his churches, but representation in his synods and associations, was not lost upon the plastic mass when our political institutions were in a forming state. The puritan, so te speak, embodied himself alive in them; and now we look at him thus embodied as the greatest character of modern times. The Harringtons, Sydneys, Vanes, Miltons, Cokes, Lockes, were all indebted for much of their light and enthusiasm in defence of popular freedom to Puritanical influences. Roger Williams, Lord Baltimore, and William Penn, had been under the same training. Sir Henry Vane remained still a Puritan, and would belong to neither the Presbyterian nor Independent branches, but so thoroughly republican that he evenly condomned the powers assumed by Crouwell, and when sent out as Governor of New England, he failed not to water the rising schools that sprung from the seeds of liberty and independence, brought over hy the ith a tax on it, into the sea. The

the Presbyterian nor Independent branches, but so thoroughly republican that he epenly condemned the powers assumed by Cromwell, and when sent out as Governor of New England, he failed not to water the rising schools that sprung from the seeds of liberty and independence, brought over by the Puritan settlers. In his constitution, he stated, according to Lord Brougham, the elementary principles of the constitution of the United States.

Men may talk about churches, but if there had been no churches, there would have been no United States—or the churches made the States. The spirit of liberty was grafted on the stalk of religion. The spiritual is the beginning of the temporal. The spiritual is the beginning of the temporal. The spiritual is bodies itself forth in the outward history of mar; and wherever religious liberty is enjoyed, there the cry is for political freedom, equality, and independence. Those very controversies (respecting the Genevan discipline), "says Archdeacon Blackburne," "first struck out, and in due time perfected, those noble and generous principles of civil and religious liberty, which, without those struggles, or something of that sort, would hardly have been understood to this very hour." Those who had fled to Geneva, grew so fond of the government and religion of the place, that on returning to England, they proceeded, by degrees, to quarrel with the kingly government, till, in the reign of Charles I., it reached a crisis, for white the king resolved to be absolute, the people determined to be free.

The New England Congregationolists were no mean coadjutors, is our own revolutionary strugle, stinging, as they were, with a rense of persecution. The men, themselves, were sturdy, impulsive, resolute, accustomed, from their very religion, to equality of vote—provoked by the Stamp act, and going without their tea—it was not to be supposed they would be idle in the business. We might go over the names of all the distinguished patriots for the last few centuries, and we should see that they wer

The Congregational church once either changed The Congregational church once either enabled its opinion, or turned into a very accommodating ereature, gifted with an elastic conscience. The fathers, when in England, cried out and protested against the iniquity of an established Church; they held the clergy up to reproach for interfering in polities, heading the great parties of the day, attending sessions as Judges, appearing on the

hustings, influencing elections, and becoming almost wholesale dealers in votes of parishes and districts. They came over here complaining of the ungodly union of church and State. No doubt they were sincere at the time; but they did than know the pride and naughtiness of their own hearts. For they themselves, as so n as an opportunity offered, did the very same thing; and from the time when this union commenced, the history of this church is little else than a history of the State in which she was buried alive. In the height of their zeal for religious liberty and rights, they exolaimed, they protested, they suffered; they went on pilgrimage; they came over here to institute a pure system of religious democracy, where all might worship God according to their own views; and finally, set up an ecclesiastical despetism which allowed no such rights and liberties. Various reasons have been assigned for this anomaly; but the fact is, the church is like other ladies, she likes to dash about; and when there was an opportunity of sticking herself up on the very top of the tree, she could not resist the temptation. Under the reign of established Congregationellism, rights and liberties went for nothing. The Puritan was a grim affair. Baptists were persecuted, imprisoned and banished. Quakers were tried, condemned and hanged. All who differed from the established sentiments, were stamped to the dust. The freeman's dearest privilege—his right of suffrage, was taken away, for none might vote but members of the established church, and the very men who fled from colesiastical intolerance at home, set up on the free soil of America a compulsory ecclesiastical system equally oppressive and intolerant. The church, then, was a mere exhibition of Esau's hands and Jacob's voice, mith goat akins laid over the smooth ofher neck. What asight! Mini ters and magistrates meeting at the gallows to hang a poor Quaker for his religion! Mrs. Hutchinson was condemned and banished for heresy. A number of Episcopalians petitioned the Assembly

quacks at government, and it is as natural for them to turn it to some bad use as it is for one quack to run down another.

Mach is talked in Europe about the balance of power. Our balance of power is preserved by churches. They keep the balance of power, and are kept by it. They produce a constant action on the public mind, which reacts upon them in return, in about the same degree, as action and reaction are equal. They are a constant check on each other; and altogether are a check on the was spirit that is abroad; on the Cuban invasion men, as well as on the scheming avarice, licenticusness, immorality and infidelity of the age. If there were no churches, we have men who would run us into a war with Austria, Russia, England, France, Spain, and for aught we know, other countries; then draft us and send us to the fight, and stop at homs themselves to collect the taxes, and to keep the bag. If it was not for the churches all over the whole United States, inculcating the spirit of harmonious co-operation and obedience to the laws, we should become an aggressive, lawless, and divided people; one State would back out—in fact, the Union could not exist. Our legislators could no more keep things in a right trim than ancient legislators, who were always obliged to call in the assistance of the religious principle. But now, while they are legislating at Washington and the State capitals, there are hundreds of thousands of men going about in all directions, preaching, teaching, visiting every cottage and hamlet, permeating the whole mass of society to the furthest off frontier, and inculcating a full and conscientious obedience to the laws they make; gathering the children into schools, making them learn the duty of the citizen, and imbuing their unoccupied and yet plastic understandings with the ideas of union and the constitution of the United States. These are vast assistances to legislators; and legislators could not do without them either. But if any one of these churches should preponderate, and destroy the balan

cetablishments whatever, and has about cured us of that evil. The law requiring church membership as a qualification for citizenship and suffrage, was as bad as the English corporation and test acts, which required all officers, civil, military, or naval, to be church members; and as a qualification for office, to take the sacrament thrice every year. Why, to be sure, men would be religious. It is enough to make a revival. Congregational baptism was so important a stopping stone, that a question agitated the churchs whether a man was not entitled to baptism in virtue of the faith of his grandmother; or if she had none, his grandfather? The answer of the counsel was evasive, and left the point undecided. Numbers of men of no religion entered the ministry, and numbers more became members; the church went about with the State careass on her back, and cried, "Who shall deliver me from this body of sin and death!" The revolution cut the Gordian knot which nobody could untie, and released her from her burden, though still, in the State of Connecticut, some traces of the union remained as late as 1816, and Methodist ministers were fined for marrying members of their own church.

Congregationalism now is a different affair. It has spread into all parts of the Union, and done much to check the Romaniting tendencies of other communions, which are closely watched by Congregational ministers, and frequently remarked upon from the platform and the pulpit. The people of this sect are determined and impulsive. On the subject of episcopacy they are uncompromising, as may be supposed from their pedigree. Like their own Cromwell, they are not only talented, but have a faculty of infusing their own dispositions into the public, so far as they get audience. Their influence on the community is for the most part democratic, in the proper sense of the word. Their organization very naturally goes to foster that principle, and to convey strongly the idea that public opinion is omnipotent. Their equality of votes levels all distinctions

other institutions, under their supervision and control.

On the subject of slavery they have been much disturbed; and this uneariness has been promoted by their constant intercourse with English Congregationalists, between whom the tie is closer than with most other bodies. They have not divided, because they were never united in anything like a convention or general assembly, but consist of a number of associations or clusters of little independent republics. Those in the North are uncompromising, and subjects of the higher law, which they deny that any human law can supersede or set aside. Those in the South prefer the lower law. The Northern Congregationalists denied the authority of the Fugitive Slave law, which they denounced as an outrage on the rights of humanity, an insuit to the moral sense of the citizen, and a sin against the supervision of the citizen, and a sin against.

God. They seem to think that, if the safety of the Union is to be based upon such downright iniquity as the theft and sale of human beings, right in the face of our own Declaration of Independence, it only shows the national hypocrisy, and that if the constitution can only stand on slaves' legs, it is not worth the blood that has been spilt about it. Still, there are not a few who look upon all these compromises as mere temporary expedients, intended just to keep things together, while slavery gradually passes away of itself, in the common order of things.

We have only to add of this church, that her bishops are about 1,700, and her communicants about 200,000.

Anniversary of the New York City Tract

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Society.
The New York City Tract Society colebrated its twenty-fifth anniversary at the Tabernacle, in Broadway, last Wednesday evening. Considering the extreme coldness of the weather the attendance was very numerous, comprising, as is usual in such cases, a large number of the gentler sex.

The president, the Rev. Dr. De Witt, took the chair at seven o'clock, after which the Rev. Mr. Baunard delivered an appropriate prayer.

From the Treasurer's report, which was read by the Rev. William Walker, we learn the amount of

receipts and expenditures for the year 1851:-Amount paid for Missionary Eervices. \$10,500 68
Amount paid Tract Boolety for tracts, 2,614 96
Printing and other expenses. \$1,532 41
Total \$15,081 87

Than the services of the year 1052.

Balance on hand as per last account, 12,700 63
Received from the female branch. Collections in sundry churches. 774 23

Total \$15,081 87

The annual report was then read. It says :- Seventy years ago, when our city contained only 23,000 inhabitants, there was a place of worship for every 1,353 persons; but new, with an increase of half a million to our population, we have not one

every 1,353 persons; but new, with an increase of half a million to our population, we have not one for every 2,100 persons, even though we include those in which Jesus is not preached as the Messiah, or as the one Mediator, or as the atoning sacrifice. Yet there are but few of our churches that are filled with hearers; and of those persons who are of sufficient age to attend our sanctuaries; there are more than one half who habitually neglect doing it. When asked to account for this neglect, some unblushingly avow their enmity to religion; some declare their preference for Sabbath excursions; some complain that our church arrangements are made for the rich and intellectual, rather than for the poor and unlearned, and others make other excuses; but, whatever their excuses may be, the appalling fact remains, that there are in the city we inhabit about two hundred thousand persons who are beyond the reach of the ordinary ministrations of our clergy.

During the last year twenty one missionaries have been sustained, including seventeen ward missionaries, one for seamen, one for resident Germans, and two for immigrants. The addituent of a missionary for the recently formed Twentieth ward has been hitherto delayed, but cannot with propriety be delayed any longer. The present number of visiters is 1,178, and the same has been the average number through the year. The results reported during the year are as follows:—1,631,830 tracts, containing 6,392,491 pages, have been distributed. These have been chiefly in English, but many of them in foreign languages. 1,565 bibles, and 2,187 testaments, have been supplied to the destitute on behalf of the New York lible Society; 6,467 volumes have been lent from ward libraries; 1,914 children gathered into Sabbath and 351 into public schools; 149 persons induced to attend lible classes, and 1,647 to attend church; 1,026 temperance pledges obtained; 1,372 district prayor meetings held; 42 backsliders reclaimed; 189 per-

cies; 1,94 children gathered into Sabbath and 351 into public schools; 149 persons induced to attend Bible classes, and 1,647 to attend church; 1,026 temperance pledges obtained; 1,372 district prayor meetings held; 42 backsliders reclaimed; 189 persons hopefully converted, and 130 converts united with Evangelical churches.

The Rev. Mr. Stonk addressed the audience, and, after referring to the proceedings of the society last year, he discoursed on the benefits which it confers on those of the community who can not be reached in any other way than by through such a society as this. Such a society is essentially necessary in this city, into which emigration is pouring at such an unprecedented rate; but what is the measure of our success and the prospect of increased usefulness? This depends on the means employed. They are represented in the report. The missionary gees to the destitute—finds them out, and, after feeding the hungry and clothing the naked, they speak of heaven and glory, and God. But what can a tract do towards all this? Let us soe. In the Birman empire a man who had killed thirty of his fellow creatures, stole a tract. It stuck in his heart; and the result was, he was converted, and secres were turned to Christianity by his labors. This is an example of what is done through tracts; What has been done during the last sixteen years? 20,637 temperance pledges were obtained; 515 backsliders were reclaimed; 4,338 persons were hopefully converted; and 2,846 converts united to evangelical churches. Thus God has set his seal on this society, particularly in consequence of the increased donations, in order to increase the usefulness of the society, particularly in consequence of the increased donations, in order to increase the usefulness of the society, particularly in consequence of the increased donations, in order to increase the usefulness of the society, particularly in consequence of the increased donations, in order to increase will come through New York Hence the species of the society. The greate

Lecture of Rev. J. W. Cummings, D. D.

at the Catholic Institute

The Rev. Dr. Donnelan, of Baltimore, who was ansourced to have delivered a lecture for the institute

last evening, having telegraphed that he would not be enabled to do so, the Rev. Dr. Cummings delivered one in his stead, taking, as his theme, the subject—" Do the Catholic Priests forbid the people to read the Bible !"
The lecturer denied that they did, but drew a distinction—they did not allow every person to do so, tion—they did not allow every person to do so, and apply a rule of construction of their own, but they encouraged them to read the Boriptures, together with the commentaries and interpretations of the church. Upon this they were much misunderstood,—so as to images and pictures they were accused of worshipping. He would give them upon this an anecdote of Sextus V., who having heard they were accused of worshipping. He would give them upon this an anecdote of Sextus V., who having heard that a monk professed to have a crucifix by which he performed miracles, and supposing that he was what, in the present day, would be called "a humbur," seat for him, and taking the crucifix, he first kissed it and then broke it, saying, "as an image of God I worship, but as an instrument of imposition I break thee." He then dweit very minutely on the various editions of the Scriptures, and analyzed d'Aubignie's description of Martin Luther finding the Bible as a hidden book in the library, showing that by his previous education he must have seen it a hundred times, twenty editions having been published in Germany alone before Luther was said to have made this discovery in the library. He would then sanwer some questions that were frequently asked by Protestants, viz:—Did the priests know anything about the Bible! Did the people know anything of it before the art of printing and the Protestant reformation had shed a place of light, and what did the so called "lazy moults" know of it? These he proceeded to answer, by showing that the priests necessarily were acquainted with the Bible by the course of their education by which they were taught Latin, and, generally, Greek and Hebrew. The Mirssi in constant use contained extracts from cover to cover, of the Scriptures, and the Brevlary was made up from the Pealms, all of which were read every year at least; and not only in Ireland and America, but in every other Catholic country, parish prests were compelled to expound the gospel appointed, to be read, for as printing was concerned, it was invented and introduced long before the reformation was ever heard of; and the first book published was a Bible, a hundred years before the reformation in 1456; in 1460 there was another, and in 1462 another. The lazy monks, too, as they were called, had been done great injustice; to their labors, especially in England, were we indebted for the transcribing and preserving the that a monk professed to have a crucifix by which he

Interesting Correspondence.

Our Philadelphia Correspondence. PHILADELPHIA, Dec. 17.1851.
The Christiana Prisoners—Payment of Defendant's Witnesses—Five Hundred Dollars Bail for Murder—Hanway and his Wife-Telegraphic Blunder-Interesting La

In the Circuit Court of the United States, this m ing, Judge Kane presiding, John W. Ashmead, Esq. United States District Attorney, stated to the Court that he had received the following letter from William Thosen, the District Attorney for Lancaster county:—

be had received the following letter from William Thompson, the District Attorney for Lancaster county:—

Monday Noon, Dec. 18, 1851.

Dear Sir—I have just received the despatch from Philadelphia, with the names of the prisoners; and Mr. Reigart has gone to Philadelphia with commitments for them, which I directed were to lodge with the keeper of Moyameneing prison.

I presume that on Wednesday, when the cases are called up, that upon a motion to discharge the prisoners, it will be answered that they are held by virtue of commitments from this county, and that the Marshal will remove them here, at his leisure. As my health is not very good at present, I do not desire to come down unless there is some necessity for it, of which I see none at present. Yours truly, JOHN L. THOMPSON.

J. W. Asbmead, Eq.

Mr. Arbmead said that he had discharged his whole duty. If the prisoners escaped entirely, it would not be his fault; he had shrunk from no responsibility; and he now turned the prisoners over to the State authorities. He said that he should lodge detainers with the State authorities against the prisoners, so as to hold them for miedemeanor; or, if they should escape, on the charge of murder.

The Court then discharged the jurors who had been in attendance for the trial of these cases.

The Hon. John M. Read moved for a rule to show cause why the costs of the dischadnat's witnesses should not be paid by the United States. He said that he would read part of page 531 of Burr's trial, in order to show the authority on which his motion was based. He then read as follows.—"As soon as Mesers. Belkmap and Dana were examined, Mr. Botts moved the Court to direct the Marshal to make payment daily of their allownonce, to about twenty witnesses, summoned for the accused, most of whom were so poor that they could not subsist without it. He had hoped the Marshal would have paid them without this application. Colonel Burr thought them material, and summoned them from the best information he could obtain, and when the United States

by the Attorney for the United States not to pay them till their materiality was ascertained, or the Court ordered him.

Mr. Hay said that the expenses were so enormous that they would be felt by the national treasury, though it was full. This justified the caution alluded to; and the laws centemplated to pay the witnesses as soon as they gave their evidence.

Colonel Burr said that when the Attorney cautioned the Marshal, it was supposed that he had summoned between two and three hundred witnesses; whereas the truth was that they did not exceed twenty; that they were material; that some of them were summoned to repel what might be said by the witnesses for the United States; that the United States had many advantages for compelling the attendance of their witnesses, which he had not; that he would not acquiesce in the establishment of a principle that might prove injurious to others; that the witnesses ought to be paid, and he hoped that there would be no more difficulty made on the subject.

After some more desultory observations, as the witnesses were stated and considered to be material, the Court directed the payment to be made by the Marshal. The rule was granted.

Mir. Ashmead will oppose the payment of these witnesses by the United States; and the Court appointed Friday morning, at 10 o'clock, to hear the arguments upon it. Judge Kane said that he had an impression that an act of Congress provided for the payment of the defendant's witnesses by the United States, in such cases.

Castner Hanway was present in the court room during

that an act of Congress provided for the payment of the defendant's witnesses by the United States, in such cases.

Castner Hanway was present in the courtroom during the proceedings, this morning. He looks very much improved in health and spirits, since his liberation. Hanway and Lewis were put under bail in the sum of five hundred dollars each, at Lancaster, to answer to a charge of riot and murder. This proceeding is freely commented on as extraordinary and rediculous. If there was any sufficient ground for holding them to bail on so serious a charge, they should have been bound to appear under a much heavier penalty. If there was no good reason for holding them, the act was petty and contemptible. Justice forbids it on the one hand, generosity on the other.

Mrs. Hanway, the true wife, whose noble and giorious devotion through the dark days of her husband's imprisonment and trial, won for her universal esteem, and admiration, has nearly sunk, at last, under the agasizing excitement through which she has been doome at op pass. During the last day of her husband's trial, and especially while Judge Orier was reading his charge to the Jury, she looked more like a corpse than like a living person; and I learn that she is now quite seriously ill.

Some blunderer informed the country, by telegraph, a few days since, that Mr. Ashmead had determined to the state of the case of the negro, Williams, who conveyed to the slaves at Christiana the intelligence that Mr. Gorsuch and the efficers were in pursuit of them, to have the question settled, whether such acts constitututes a forcible obstructing of the process of the United States, within the meaning of the law. Unless other circumstances can be proved, implicating the defendant in the afray, I do not believe that a conviction can be obtained.

Obstructing the Navigation—Anti-Slavery Convention— Small Pax—Speculation in Jenny Lind Tickets. The Delaware river is blocked up with ice, and most of cur steamboats have laid up for the present. The Zephyr started down the river for Smyrna this morning. but was forced to return. The boats of the New York lines have all been withdrawn, and the pas new landed in Kensington, at the depot of the Trenton The Anti-Slavery Convention have been in session

since yesterday at Sansom street Hall, and there is great ing over the result of the treason trial. This everejoining over the result of the treatment that. This evening addresses will be delivered by the lion. Mr. Giddings and the Rev. Mr. Furness, both of the red hot kind of abolitionists.

The small pox is quite prevalent in West Philadelphia, and forty cases are now under treatment by the physicians.

and forty that claims are concerts have been bought up speculators, in the expectation of a rush for them, and they are now asking a premium for them above the regular price.

Our Washington Correspondence.

WASHINGTON, Dec. 16, 1851.
Kossuth Resolutions.—National Theatre.

special messenger leaves the State Department this afternoon, te carry to New York, and place in the hands of the great Magyar, the Congressional Resolution of Welcome to Kossuth. The President of the United States very properly determined to give the completest "order of cfficiality" to the "Welcome," by sending it in charge of the acting chief clerk of the department, William Hunter, Erq. The resolution has been most elegantly transcribed on parchment, and emblematically embellish

transcribed on parchment, and emblematically embellish ed with tricolored ribbons, by that skillful, tasteful, and able agent of the State Department, Col. William C. Zantzinger.

The President's son and Private Secretary, who with Miss Fillmore, has for a few days been sojourning in your city, will reach the White House to night, when we shall know when Koseuth designs visiting the capital. He will be hospitably received by President Fillmore, and dined at the White House. His headquarters will be either at Willard's Court End Hotel, or nearer the capital, at the National.

The National theatre opened last night, with the "Hunchback" and a good company. The house was well filled—the acting excellent—the appointments almost perfect—and the audience pleased. President Fillmore and lady, and Attorney General Crittenden. occupied the right-hand stage-box, upon entering which, the house gave the President three rounds of applause. Mr. Secretary Webster and family, with Miss Seaton, Guar returned from Europe) were in the opposite stage-box. As soon as the immense head and eyes of the great Daniel were seen, an enthusiastic round of applause was given which brought a dignified bow from him.

Our Baltimore Correspondence Baltimore, Doc. 17, 1861.
Cold Weather - The Ice Business - Firemen's Vesits - Arre of Counterfeiters - Ministerial Changes - The Odd Fellows

and Kossuth, &c. We have not had such cold weather in Baltimore for

we have not had such cold weather in Daltimore for many years as the past two days and nights, and ice is forming with a rapidity that promises to be fatal to the prospects of the regular importers of the article. Two men, calling themselves Humphrey J. Simpson and David Woods, were resterday arrested in this city, charged with passing counterfeit notes on the Farmers Bank of Bridgeport, Conn. On being arrested, severa

other counterfeits were found in their possession, and they were fully committed to answer the charge. other counterfeits were found in their possession, and they were fully committed to answer the charge.

The New Market Fire Company, of this city, are making arrangements to visit New York. Philadelphia, and Boston, carrying with them their powerful engine. The time of their departure is not yet fixed upon. The Liberty Fire Company, also, design visiting Philadelphia and New York, at the same time. Both these active and well organized companies will, on their return, participate in the parade of the firemen, which is to take place in Philadelphia shortly.

The Hon Joseph R. Chandler delivered the introductory lecture before the Maryland Institute, last night, to a large and Intelligent audience.

The Rev. Dr. Plummer, of this city, one of the most powerful and elequent of our clergy, has received an invitation to accept the Presidency of Princeton College, and fears are entertained among his compregation here that he may be induced to accept. There was, perhaps, never a pastor and people more devokedly attached.

The Rev. John P. Donnellan, for several years pastor of the Catholic (St. Vincent's) church, yesterday left for Borton, to enter on his duties as a professor in St. Charles' College.

The Odd Fellows of Baltimore had a convention last night, composed of del gates from all the lodges, relative to the Kossuth procession, and the propriety of their participating in it. It was facily received that the Ordes

Our Key West Correspondence.

KEY WEST, Dec. 8, 1861.

Arrest of Ramon the Spanish Spy.

Ramon, the murderer, and spy of the Spanish govern ment. who escaped from this place in August test, has been arrested at Havana, and thrown into the Punta.

Prison, there, to await his trial for the murder, some years back, of a Spanish officer. An unconditional pardon had been promised him by Marti, in reward for his services as spy at this point. After his return to Havana, he was concealed in the house of Marti, until his arrest by order of the Captain General.

Our New Mexico Correspondence. NAVAJO COUNTRY, NEW MEXICO, Sept. 21, 1851.

Expedition of Col. Summer among the Navajoes.

Col. Summer, commanding this department, has just
made a campaign into the Navajo country, and established a new post in the midst of those Indians. He visited their strong hold, the Canon of Chelle, whi abandoned except a slight opposition. The Indians made several night attacks, besides the skirmishing in the valley, but without success, having several killed or wounded, and only wounding slightly one dragoon. The wounded, and only wounding slightly one dragoon. The expedition consisted of Col. Summer, commanding; Maj. Blake, ist dragoons; Brevet Maj Graham, Capt. Ker, Lieut. Holliday, 2d dragoons; Brevet Major Thompson, Cartain Ewell and Lieut. Johnston, last dragoons, and about 256 mer. Lieut. Griffin, 2d regiment, with two mountain howitzers. Fort Definnes, the new post, is cemmanded by Maj. Backus, 2nd earthough by one company of artillery, two of dragoons and two of infantry. Officers present, Captains Ker and Ewell, dragoons; Lieut. Schroeder and Whistier, infantry; Doctor Magruder, Assistant surgeon. This post is about 250 miles southwest of Santa Fe.

Yours,

Consecration of a New Catherbral.—The new cathedral of St. Louis, at New Orleans, was consecrated, with great pomp, on Sunday the 7th inst. The New Orleans True Delta gives the following account of the ceremonies on the occasion:—This fine temple to the Living God was, on Sunday, consecrated to divine service with all the solemn and imposing ceremonial of the Catholic Church. At the appointed hour, the Orleans Batalion of Artillery was stationed in martial array in front of the sacred edides, and—amidst the discharge of cannon, dired in honor of St. Barbe—a solemn and impressive procession of the clergy made its appearance. In the procession we noticed the Right Reverend Archisheps procession of the clergy and Chance of Natchez, followed by our resident clergy and Chance of Natchez, followed by our resident clergy and the Parish Beadle, bearing a massive cross of silver. There were, besides, the deasons of the Church, and the clerks, who filled out the rear of the procession.

The solemn pageant, on approaching the Cathedral, filed off to the right and continued its course round the building, commencing the ceremony of consecration by sprinkling the exterior of the walls with holy water.

After baving passed completely round the church, the doors of the hely temple were thrown open, and the procession centered, passing through the various sailes, and springling them, as the outside of the building during the performance of these ceremoules, was attractive and agergeous in the extreme. The ladies, who occupied more than half of the seats, the showy uniforms of the brigade officers and the magnificent robes of the heirarchy tinged with the iris lights from the colored windows, all gave an air of brilliancy and beauty to the scene, entirely distinct from the more solemn realities of the ceremonial.

The consecration was concluded by the chanting of a high pontifical mass, composed for the coassion by Mr. Curic. Beth the style and execution of the music were of the most magnificent and proposed to the word with the

DARING ROBERRY AND OUTRAGE.—The Boston Atias gives the following account of a most daring outrage and robbery, which was committed on Monday evening last, at about 7 o'clock, when two men called at the residence of Mr. Albert R. Goodnow, 219 Broadway, Cambridgeport, and were received at the door by Mrs. Goodnow. They said they wished to see Mr. G., and inquired if he was at home. Upon being informed that he was not, and would not be for haif an hour, they remarked that they had come from Boston, and wished to see Mr. G. shout a job, intimating that they would like to wait until he came. Mrs G. then asked them to walk in, and they readily complied. They had not been in the house more than one minute before one of the villains approached Mrs. Goodnow, and demanded that she immediately deliver up all the money she possessed in the house. Mrs. G. instantly selzed her little child, lifteen months old, and looking the bold ruman full in the face, told him she would never comply with his demand. He then seized hold of her child, and wrenched it from her grasp, and passed it to his companion, at the same time declaring to the mother the would instantly kill both her and her child, and besides, would burn her house and that of her mother, adjoining, if she hesitated another moment to answer his demand. Fearing his awful threats, Mrs. Goodnow hastened to another room, followed by the robber, and took from a drawer all the money she had, amounting to the sum of \$25 in gold. Both robbers then left, threatening to burn the house at the time, besides the robbers were disguised with mufflers and whickers. The only persons in the house at the time, besides the robbers were disguised with mufflers and whickers. The only persons in the house at the time, besides the robbers were disguised with mufflers and whickers. The only persons in the house at the time, besides the robbers were disguised with mufflers and whickers. The only persons in the house at the time, besides the robbers were disguised with mufflers and whickers. The DARING ROBBERY AND OUTRAGE.-The Boston

see by the Albany papers that Robert Dunlop, an old and respected citizen of that place, died on Monday last:—
Mr. Dunlop emigrated from Scotland, and took up his residence in Albany in 1860, In 1825 he removed to Watervilet, where he has ever since resided, engaged in active business, and enjoying the respect and friendship active business. Waterviiet, where he has ever since resided engaged in active business, and enjoying the respect and friendship of all who knew him. He died within a few days of the close of his seventy-fith year, after a brief illness of a week. He had been prominently identified with most of the important public enterprises which have been carried forward during the last forty years; has successfully managed an extensive and complicated business; accumulated an ample fortune, and always maintained the character of a pure, upright, and honerable man. The Albany Evening Journal says:—Few among the many venerable citizens who still linger amongst us would be more mineed or more sincerely mourned. He goes to his rest after a long life of active usefulness, and leaves behind him the "pleasant oder of a good name."

Convergent Arrangement for Telegraphing.—
One of the conductors of the Southern Michigan road is a telegrapher, and always carries a telegraph instrument and battery in the cars with him. When an socident cocurs, or any derangement in meeting a train that should pass at a certain time, he throws a piece of wire up to the wire of the telegraph line on that route, sits in the saits, and isquires the particulars, or gives information to any depot on the route. To rig his machine does not require three minutes time.—Detroit Tribune.

TELEGRAPEING SOUTH-WEST.-The Cincinnati Telegraphing South-West.—The Cincinnati Co, whose line is to extend also to Buffalo, have carried a wire across the Mississippi to St. Louis. The wire is coated with gutta percha, upon a new principe. The Morse line have also laid a gutta percha wire across the river, and it is found to work finely. Messages are sent from Cape Girardau to Nashville and New Orleans, and to Louisville and the Atlantic cities by this line. St. Louis has four lines of telegraphic communication with the East. The Morse line is in operation as far west as St. Joseph, Mo., and despatches are received from Boonville and Indpendence. By aid of the telegraph by which is was received in St. Louis shortly after its publication here, the Message will reach Santa Fe in twenty-five days from Washington.

REVENUE OF CANADA.—The revenue of Canada, for the eleven months ending November 30, 1851, har been—From Customs, £667,109; Public Works, £98,713. This shows an increase of £96,584 on the former, and £8,467 on the latter, over last year.

This shows

£8,467 on the latter, over last year.

The Turf.

Natches Races, Second Day.—Sweepstakes, No. 2, one mile heats for two year clds, \$300 entrance, \$100 forfeit. There was no race. Col. Bingaman paid forfeit, and Capt. Minor galloped his chesnut gelding round the track—This Day.—Sweepstakes, two mile heats, entrance \$500, forfeit \$250.

W. J. Minor's b. f. La Vraie Reine, by imp. Sovereign out of Veracity by Paois.

L. Bingaman's ch. f. by Gleucce, dam Martha Washington, by St. Charles.

2 f. Time, 3:45-3:51 1/4.

Taken—Jockey Club Races.—The fall race.

PHARMALIA TRACK—Jockey Club Races.—The fall races of the Natches and Adams County Jockey Club, over the Pharmalia track, attract deep interest in our community, from the high character of the gentlemen who have stables here on this occasion, and the renown of the blood stock brought upon the field. Finer Day, Nov. 28.-Mile heats, purse \$200, entrance

Time, 3:53:4—4m.

Time, 3:53:4—4m.

Time, 3:53:4—4m.

Times Day Nov 23.—Three mile heats, purse \$400, entrance added.

B. D. Elliott's (T. J. Wells') ch. h. Hiddleston, by Trustee, dam by Muckle John, 5 years old.

Duncan F. Kenner's bay cott. Louis d'Or, by imported Samon, out of Picayune, 4 years old.

John H. Mardi's bay mare, by Wagner, dam by Barpedou 5 years old.

W. J. Minor's (J. & H. Cage's) ch. filly, by Waverly, cut of Miss Bowie, by Leviathan, three years old.

Time, 5:23:—6 20—Track muddy.

The first heat was won by only a distance of twelve ches; the sween something more.